



## Citizen Band of Potawatomi Indians

NEWSPAPER VOL. 4 NO. 4

ROUTE 5, BOX 151 — SHAWNEE, OKLAHOMA 74801

NOVEMBER, 1982

### All Nation Pow Wow Successful

The Citizen Band Potawatomi Celebration and all Nations Pow-Wow held June 23 through June 27, 1982 was a success.

Events of the week began Wednesday with an Art Exhibit at the Federal National Bank of Shawnee, followed Thursday by the Native American Style Shaw and Buffalo Luncheon held at the Cinderella Best Western.

The Shawnee Inter-Tribal and Cheyenne-Atapaho Star Hawk Society began the weekend Friday evening with Gourd Dancing. Contest dancing followed.

Contest dancers were rated on a point system beginning Friday and ending Sunday. Winners in each category were:

#### MEN'S SOUTHERN FANCY

- 1st Randy Moore - Osage/Pawnee Norman, Okla.
- 2nd Ronnie Harris Jr. - Ponca/Sac & Fox Stroud, Okla.
- 3rd Norman Newrider - Pawnee Pawnee, Okla.

#### MEN'S STRAIGHT

- 1st Ron Harris Sr. - Sac & Fox Stroud, Okla.
- 2nd Vernon Hamagarra - Otoe Albuquerque, N.M.
- 3rd Fred Standing - Wichita Aurora, Colo.

#### MEN'S TRADITIONAL

- 1st Don Marland - Sac & Fox Shawnee, Okla.
- 2nd Richard Poafpybitny - Omaha/Comanche Apache, Okla.
- 3rd Edmond Nevaquaya - Comanche/Choctaw Apache, Okla.

#### LADIES' BUCKSKIN

- 1st Delilah Arkeketa - Ponca/Otoe/Pawnee Tulsa, Okla.
- 2nd Claudia Spicer - Otoe Miami, Okla.
- 3rd Almeta Harris - Ponca Stroud, Okla.

#### LADIES' CLOTH

- 1st Lynette Satepauhoo - Kiowa Hominy, Okla.
- 2nd Dee Dee Goodeagle - Osage/Sac & Fox Fairfax, Okla.
- 3rd Synda Yellowfish - Otoe/Osage Oklahoma City, Okla.

#### BOYS' JR. FANCY

- 1st Charley Etsenderger - Kiowa/Potawatomi

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### Election Results

Tribal members elected the Honorary Chief, Vice-Chairman and Secretary-Treasurer during the general council meeting held Saturday June 26, 1982.

Nominations for Honorary Chief were made from the floor. Those nominated were Ben Rhodd, A.B. Pecore and William Wamego. Tribal members cast their votes and elected Ben Rhodd as their Honorary Chief.

Candidates for Vice-Chairman were Kenneth Peltier, Mel Maritt and Jim Tacker. There was a run-off between Kenneth Peltier and Mel Maritt. Mel Maritt was elected to the seat.

Candidates for Secretary-Treasurer were Neoma Baptiste, who withdrew her candidacy, Grace Burns and Thelma Wano Bateman. Thelma Wano Bateman was elected for the position.

### Special Council Meeting

A special meeting has been scheduled to complete the agenda of June 26, 1982. The scheduled date has been set for February 19, 1983 at 1:00 P.M., to be held in the Long Room of the Ship-She-Wano Building located on the tribal grounds.

### Family Tree Guidebook Available

How to get started with family tree research is a big question with most people. What to do first? How to carry on? Where will I find the records of my people? How and what should I record when I do find them? These questions and many others are answered or explained in the Seventh Edition of the HOW BOOK FOR GENEALOGISTS, published by the Everton Publishers, Inc., Logan, Utah. It will start you in the proper way and open hundreds of avenues for you to follow that you may find and record the vital facts and interesting sidelights of your foreparents.

The Everton Publishers, Inc. has been helping genealogists since before 1947. In addition to the HOW BOOK FOR GENEALOGISTS, they also publish THE GENEALOGICAL HELPER, a bi-monthly magazine, THE HANDY BOOK FOR GENEALOGISTS, THE SCANDINAVIAN GENEALOGICAL HELPER and many more fine genealogical publications, plus many sheets and forms to help you record your family data.

For further information contact:

The Everton Publishers, Inc.

P.O. Box 368

Logan, Utah 84321

### Tribes Contract Health Care Services

The Iowa, Kickapoo, Sac and Fox, and Potawatomi Tribes of Oklahoma have recently contracted additional health care services through the Indian Health Service. The services which are designed to provide a preventive, educational and community health nursing mode will be administered throughout the Shawnee area.

The program shall consist of one family nurse practitioner, a nutritionist, an alcohol educator and three community health nurses.

Nutritionist, Joanna Mohler, will conduct a nutrition program which is culturally relative to the community being served. She will provide nutrition education at specialty clinics conducted by the Indian Health Service. Specialty clinics include but are not limited to Di-

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### Editor's Note:

Although we welcome submitted materials, articles contributed to the "How Ni Kan" newspaper, send it to our office at: Potawatomi Indians of Oklahoma, Route 5, Box 151, Shawnee, Oklahoma, 74801.

If you wish to have an article, or a poem published in the "How Ni Kan" newspaper, send it to our office at: Potawatomi Indians of Oklahoma, Route 5, Box 151, Shawnee, Oklahoma, 74801.

### A Potawatomi Story

Mary Elizabeth Andersen Kremenak was born November 25, 1895 in Indian Territory in a small two room frame house about five miles west of Shawnee on the Valley View School House road. She is the only living member of the family of John Anderson, Jr. and Sophia Mueller Anderson. John Anderson Jr. was an original Citizen Band allottee. There were four children in the family, George Ed, Mary Elizabeth, Grace Louise, and Benjamin. George Ed was born in a one room log cabin, but all the others were born in the two room frame house. Mrs. Mochas, who was a slave that moved to Indian Territory, helped take care of Elizabeth when she was born.

When Elizabeth was four years old her father ran a threshing crew, and four covered wagons and the thresher went all the way to the Colorado state line. One wagon had food supplies, and they carried water in barrels and refilled when they could find water -- sometimes in small dwellings or springs. Her mother did all the cooking. They had a small stove and set it up at each stop where they were threshing. George and Elizabeth had small wooden shovels which their father made. They had to take a bucket and go out and gather cow chips, dry ones, so their mother could burn them in the cook stove. The baby girl, Grace, died on the way home and was buried somewhere near the present state of Colorado. When the family returned to their home, the father took a team and buckboard and went out and got her body, and now she is buried in Mission Cemetery near the school, now Tecumseh Cemetery.



The John Anderson, Jr. family moved to Shawnee in early 1900. Benjamin was born that year, and Elizabeth started to school and John Anderson Jr. was an industrial farmer there. They lived in a two room frame house just north of the old frame school building. The frame school building housed the boys, girls, the kitchen, dining room and two school rooms. The rest rooms were out back. Elizabeth was in the second grade class room when the building caught on fire, and the group could not go out the regular door due to the heat.

But, some men forced the outside door open and all stood outside and watched the building burn to the ground and everything in it, even the wooden water tower near by.

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## Pow Wow

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1st Kayenta, Ariz.  
2nd Dwight White Buffalo - Cheyenne  
Watonga, Okla.  
3rd Rusty Cozad - Kiowa  
Anadarko, Okla.

### NORTHERN SHAWL (ALL AGES)

1st Tracey A. Moore - Pawnee/Osage/Sac & Fox  
Fairfax, Okla.  
2nd Lillican Eastman - Sioux/Northern Cheyenne  
Wahpeton, N.D.  
3rd Kahna Doodie - Mesquakie/Winnebago  
Tama, Iowa  
**JR. GIRLS (10-15)**  
1st Peggy Scott - Comanche/Kiowa/Cherokee  
Anadarko, Okla.  
2nd Kewanaw Bushyhead - Sac & Fox/Cheyenne  
Shawnee, Okla.  
3rd Thomasina Kaudlekaule - Comanche/Kiowa  
Del City, Okla.

Saturdays events began at 10:00 A.M. Saturday with Parade Marshall, Iron Eyes Cody, leading the All-Nations Parade through the main street of Shawnee.

Some of the Tribes represented in the parade were the Iowa, Arapaho, Cheyenne, Sac & Fox, Choctaw, Creek, Potawatomi, Sioux, Ponca, San Carlos Apache and the Mesquakie Tribe from Iowa. The Iowa Tribe took first place in the float event, with the Bushyhead family, representing the Sac & Fox placing second.

Others participating in the parade were Stanley Speaks, Director, Anadarko Area Office, Sharon Ruth Jones, (Continued on Page 3)

## Fine Arts Scholarship to be Awarded

Well-known arts patron Mary Clarke Miley has established a foundation that will eventually provide some \$40,000 annually for scholarships for Indian, Black and other minority Fine Arts students at the University of Oklahoma. These scholarships will be available to student strings players, vocalists, actors and actresses, Modern Ballet dancers, painters or sculptors and journalists.

For the first time, four of the Miley Foundation Scholarships, worth one thousand dollars each, will be available for the 1983-84 academic year. They will be presented to a male and a female voice student and to a male and a female strings student.

A committee overseeing awarding of these scholarships will meet in September of this year. Its members will make decisions regarding application details such as deadlines and audition dates. O.U. College of Fine Arts Dean Nat Eck anticipates the auditions will be held in January or February of 1983 and that the applicants will learn within a month after that whether they have earned a scholarship.

The Public Information Officer, Michael Dodson, Oklahomans for Indian Opportunity, will continue to monitor developments with the Mary Clarke Miley Foundation and will provide pertinent new information received.

## Potawatomi Story

(Continued from Page 1)

Three new modern buildings were built, and three new cottages and the superintendent's house were built on the west side of the circle. The one was for the farmer, and John Anderson Jr. and his family lived there until he died in 1909. After this Sophia Anderson was boy's matron for twelve years and the family had a three room apartment in the laundry building. There were about 125 boys in Sophia Anderson's care, and Elizabeth helped her mother with some of the work.

When Elizabeth finished sixth grade at the Indian School, she and her brother, George, walked to Washington Grade school in Shawnee. Then she attended Shawnee High School and graduated and received a teacher's Certificate in 1916.

Elizabeth was a member of the Quaker Church near the school and played the church organ for two years. She taught school in Shawnee -- Harrison and Franklin schools. On November 7, 1918 she married Frank J. Kremenak of Toledo, Iowa, who was financial clerk at the Indian Agency. They moved to Iowa in 1919 where he practiced law until his death in 1955. They had four children: Pauline Kremenak Shearer, Frank J. Kremenak Jr., John B. Kremenak, and Albert E. Kremenak.

Elizabeth remembers many happenings at the school. Charley Curley and Nellie Kennedy Anderson and George Anderson were in her class at the school. They went to school a half day and worked a half day. The girls worked in the laundry, dining room or sewing room, and the boys worked mowing lawns, helping on the farm and taking care of chickens. Elizabeth lived at the school while in high school and helped her mother take care of the boys, some sick, some hurt, or just watching the small boys. On one occasion when her mother was not able to work, the superintendent asked Elizabeth to stay in the dormitory for a month. She was 19. There were about 20 boys from the age of eight to eighteen, and some could not speak English.

Elizabeth Anderson Kremenak now lives in Toledo, Iowa which has been her home since her marriage, but she enjoys visiting in Shawnee, which she does as often as possible. And, she loves to attend the annual Pow Wow, and tell about the times when she lived at the school as a girl. She also tells about her grandfather, John B. Anderson, Sr. and her grandmother, Elizabeth Hardin Anderson, both of whom were of the Potawatomi Indian race.

## Cranberry Sunrise

Make ice cubes by freezing reconstituted frozen orange juice in ice cube trays. Pour cranberry juice over the cubes for a delightfully different (and attractive) treat.

## BIA Launches

### Child Find Project

The Anadarko Area Division of Indian Education Programs has launched a child find for exceptional children in Western Oklahoma and Kansas, ages birth to 21 years, who are not receiving education services.

Public Law 94-142, the Education for All Handicapped Children Act guarantees all children, regardless of their exceptionality, a free appropriate public education.

There are many American Indian exceptional children currently not enrolled in school due to their special learning needs.

Some of these special learning needs include mental retardation, speech impairments, deaf or hearing impairments, blind or visual impairments, emotional disturbance, physical handicaps, specific learning disabilities or other health impairments.

Through this search and find effort handicapped children in need of services will be located. Parents can be assisted with the initial steps for planning an appropriate education program for their child. Special education and related services are available through the local public school or a Bureau of Indian Affairs boarding school, according to parental preference.

Exceptional children can be educated and lead useful rewarding lives if allowed to take advantage of available opportunities.

Parents, guardians, friends or relatives, who know of a child in need of services, please write or call:  
**PROJECT SEARCH AND FIND**  
Anadarko Area Office  
Division of Indian Education Programs  
P.O. Box 368  
Anadarko, Oklahoma 73005

Telephone: 405-247-6673  
extension 272 or 277

#### Contact Person:

Carla Wildcat, Project Coordinator  
Judy C-Littleman, Ed. Specialist

## Menominee

### Termination

The termination and eventual restoration of the Menominee Indian tribal lands and their federally protected tribal status is explored in a new book published by the University of Oklahoma Press.

*Menominee Drums: Tribal Termination and Restoration, 1954-74*, by Nicholas C. Peroff, discusses the Indian termination policy advanced by Congress in the 1950s and early 1960s to abolish Indian reservations and terminate any special rights accorded Indian tribes because of their distinct identity as legally independent Indian nations.

In 1951 the Menominee Indians of Wisconsin were among the most self-sufficient Indian tribes in the U.S. and were prime targets for what the author calls "one of the most ill-considered congressional experiments in the history of national Indian policy."

On June 17, 1954, President Dwight D. Eisenhower signed the Menominee Termination Act, making the tribe the first slated for tribal termination. The

## Power of the Tribe Expressed

(OIO release)

Leaders of five Indian tribes delivered a message at an Oklahoma forum on an Opportunity-sponsored Tribal Leadership Conference in Norman. Native attorney and former tribal and Bureau of Indian Affairs official F. Bruce Pipettem addressed the tribal leaders and government administrators on deficiencies of their tribal institutions in the business arena.

Pipettem told conference participants that the changing face of the federal government has brought the need to update tribal constitutions primed to provide legal background for business development. He said that federal programs through which Indian tribal governments have been largely financed, "are catching up rapidly."

Attorney Pipettem told the tribal leaders that they can provide for tribal governments the same revenue raising ability that local, state and national governments possess, adding, "the way that other governments function in their operation is by taxes."

Pipettem urged the tribal leaders to amend their constitutions to expand the power they need in those areas over which federal and state statutes are mute. "The single greatest asset you have in the development of a business is your power of function as a government," he told tribal officials. "Other than that you are on equal footing with everyone else."

Pipettem added that in addition to levying taxes, the tribes can change their constitutions to reserve the authority to take actions such as writing zoning regulations, issuing auto license plates, setting up courts.

goal of termination policy was assimilation of all Native Americans into larger American society.

Individual dissatisfactions eventually merged and the tribe members organized a campaign called ORUMS — Organization of Rights and Unity for Menominee Shareholders — to achieve termination of the Menominee's reserved and federally protected tribal status.

Twenty years after the passage of the Menominee Termination Act, Cox responded to Menominee demands for the reversal of termination and proposed the Menominee Restoration Act of 1974.

Peroff received his doctorate from the University of Wisconsin, Madison, and currently is associate professor at the L.P. Cookingham Institute of Indian Affairs at the University of Missouri-Kansas City.

*Menominee Drums: Tribal Termination and Restoration, 1954-74*, N.C. Peroff, University of Oklahoma Press, 295 pp., \$19.95 hardback.

## INSTITUTION Reader

Added convenience and diminished expense in the bidding process for Indian-owned businesses will result from a recent addition that improves Oklahomans for Indian Opportunity services.

That piece of equipment is a micro-film reader which displays information concerning advertising for bids on government construction contracts valued at fifty thousand dollars (\$50,000) or more. That information, compiled and supplied by an easy-to-read 2½-by-3½ font screen.

Business Development Manager Bob Burr says availability of the new service will prevent OIO clients and other Indian-owned firms from having to pay 25 to 100 dollars for the specifications needed to prepare bids. Burr added that use of the micro-film reader will be available during OIO business hours, 8:30 A.M. to 5 P.M., Monday through Friday.

Burr says OIO receives microfilm from F.W. Dodge several times each week. He adds, "A visit to the OIO office at 555 Constitution in Norman once every week or so will keep officials of Indian-owned construction and contracting companies up-to-date on those projects in which they might be interested."

And, says Burr, "OIO will screen the Dodge reports as they arrive and will inform pertinent clients of projects on which they might wish to submit bids."

Previously, OIO had received written notification, from F.W. Dodge, of these construction projects but had no way to provide the specifications so vital to preparing a competitive bid.

Burr concludes, "OIO is extremely pleased to be able to supply this new service as we strive to assist Indian-owned businesses and tribes in the effort to achieve economic development and self-sufficiency."

### FOR MORE INFORMATION CONTACT:

Oklahomans for Indian Opportunity  
555 Constitution  
Norman, OK 73069  
405-329-3737

## Pow Wow (from page 2)

Miss Indian Oklahoma, 1982, Mary Kim Titla, Miss National Congress of American Indians, Sammy Tonkei White, Master of Ceremonies, Creek Princess Leslie Barichello and Dina Bohay, Pow-Wow Princess.

Some public comments indicated that the All-Nations Potawatomi parade was one of Shawnee's largest.

A fry bread making contest (building own fire) took place on the campgrounds at noon.

Supper was served in the early evening. The Potawatomi feast provided plenty of food for everyone. The delicious meal was prepared by the Sr. Citizens, CHR and Title VI Staff and the program planner, who were up at sunrise. Dancing proceeded and a special song and dance for the Potawatomi Tribe was provided.

Sunday morning church services were held. Rabbit Clan games (clean-up, games, gifts, etc.) began at noon. Gourd dancing started at 2:00 and led into the final evening of contest dancing and results.

## Positively Single Newsletter

POSITIVELY SINGLE NEWSLETTER, a non-profit publication dedicated to the single community of Oklahoma, will sponsor an open "Single Conference" monthly. The purpose of the publication and the upcoming conference is to make single life in Oklahoma a publicly respected life style.

Representatives from Universities, Churches, social clubs, or organizations and single individuals interested in better representation for Oklahoma's single community are invited. This open meeting is for those who wish to contribute their support and submit ideas for the betterment of life for single adults.

Other topics covered by the newsletter include "Child of a Single Parent," written by children, "Real Estate for Singles" and emphasis on local organizations and clubs available to single public.

There are many special interest articles written monthly.

The "P.S." Newsletter features local single "celebrities" and local single people and a local single parent.

P.S. will also be sponsoring a "Singles Fair" in the spring and will invite representatives from all single related clubs and organizations, and "Single Owned Businesses" to participate.

"There's gotta be a better way to meet other single people, besides in the singles' bars," says Tomi Latzke, editor and publisher.

"It's not that we are declaring war on the Single Bar as a means of recreation and entertainment, but we just don't feel that it should be the ONLY WAY TO MEET."

Tomi is a member of the Citizen Band Potawatomi Tribe and resides in Midwest City, Oklahoma. The newsletter project stems from material she collected for a book two years ago. "I learned very quickly that there was a drastic need, by single people, to have some form of representation and unity. According to the 1980 Census there are 870,525 single Oklahomans and that is 37% of our adult population."

It is a very exciting and rewarding project for me and I have become obsessed with this purpose."

Subscriptions are \$10.00 per year and may be obtained by writing to:

Positively Single, Inc.  
P.O. Box 10734  
Oklahoma City, OK 73140



## Tribal Police Department Established

At the beginning of October, 1982, the Citizen Band Potawatomi Police Department was established by the Business Committee.

Under the Tribal Constitution and By-Laws, the Business Committee is charged with the responsibility of promoting the general welfare of the Tribe and its members. Bearing this responsibility in mind, the Business Committee established the Tribe's first Police Department to protect the property of the Tribe and to safeguard the rights and privileges of tribal members.

This Police Department was established at no cost to the Tribe itself. The funds were secured through a grant from the Bureau of Indian Affairs.

The members of the Tribe's first Police Department are listed below:

B.A. Peltier, Chief of Police  
Don Newton, Officer  
Don Faulkner, Officer

These men are honored to be the first Citizen Band Potawatomi Police Officer.

Through utilization of the grant funds, a police car, fully equipped with lights, radio, and other emergency equipment has been secured for the Tribe's use.

It is the goal of the Tribe to exercise the full sovereign powers, and responsibilities authorized by the Tribal Constitution. To further this goal of governmental authority, the Tribe has established this first Potawatomi Police Department.

Chairman Billy J. Burch and the other members of the Business Committee are exercising the rights of the Tribe to be a viable governmental entity by establishment of this Police Department and are taking positive steps to protect the rights of tribal members in the general community.

Pottawatomie County Sheriff Paul Abel has commissioned each Tribal Officer to assist the Sheriff's office when dealing with Indian problems. This connection will assist in the protection of Indians' rights when dealing with

## Scholarship Program

The Citizen Band Potawatomi Tribe offers a Scholarship Program to its enrolled members who would like to apply for educational assistance with payment of enrollment expenses such as tuition, fees and books for educational training from a college/university or any other institution or program approved by the Veteran's Administration.

All applicants must meet certain guidelines in order to be eligible for assistance. The amount of assistance a student is eligible to receive is determined by whether he/she is attending school on a full or part-time basis.

The deadline for accepting applications for the 1983 Fall Semester is July 15, 1983. Applications are available and will be mailed on request to the Tribal Office, by contacting Pat Wallace at (405) 275-3121, ext. 227, or by writing

Potawatomi Tribe  
ATTN: Scholarship Program  
Route 5, Box 151  
Shawnee, OK 74801

All application forms must be accompanied by the following items:

— Verification of Enrollment  
(Number of Hrs)  
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county law enforcement officers in the general community as well as providing the Sheriff's office with additional manpower in cases of emergency.

Chief of Police Billy A. Peltier accepted his position, giving up his retirement to do so, with the sole purpose of assisting the Tribe to establish a true, working Police Department.

At present, the Police Department is in process of ascertaining various jurisdictions, and are receiving training specifically in Indian law and its relationship with state and federal laws.

Chief of Police Peltier's goal, in conjunction with Tribal Administrator John Schoemann, is to make the Citizen Band Potawatomi Police Department the prototype of Indian law enforcement agencies, and so far are making progress far ahead of plans.

## Taste It In Potawatomi

potatoes - pín yulk'

pepper - wá'sl ku'k

nut - pl kán

water - níbl'ch

sugar - sl spó'kwit

Check the following Phonetic Key for information on sounds for vowels and consonants.

### VOWELS

i in feet

é in bit

e in make, and in bet

ö in rod

ö in rope

ü in room

æ in but

### CONSONANTS

é in shot

j, g, z in Jacques (French)

č in child

g in girl

n in ring

Other consonants, P, B, etc., as in English

### VOWELS

accent

length mark

■ diphthong

# THE NATIVE AMERICAN SPEAKS

Officials of Oklahomans for Indian Opportunity and management of radio station WBBZ in Ponca City, Oklahoma, announced today that the station will soon begin airing the OIO-produced public affairs program "The Native American Speaks."

Using an interview format, "The Native American Speaks" examines issues, events, people and services important to both Indians in Oklahoma and the western U.S. and to non-Indians.

Recent "T.N.A.S." guests have included: David Lester, Commissioner of the Administration for Native Americans; F. Browning Pipetem, and authority on Indian law; Dr. Frank James, Director of the Oklahoma Department of Mental Health; Enoch Kelly Haney, an Indian artist and State Representative from Seminole, Oklahoma; Bob Gunn, Director of the Oklahoma Indian Affairs Commission; and Linda Catlin, Director of the Native American Women's Alcohol Rehabilitation Center in Ponca City.

Conley Ricker, Chief Executive Officer of the American Indian National Bank, and Rick West, Vice-Chairman of the A.I.N.B. Board of Directors, will answer questions about the bank and about federal legislation important to Indians on the first edition of the program to air on WBBZ. That was scheduled for 6:05 P.M. on Wednesday, August 25th.

WBBZ Program Director James R. Moigan announced that "The Native American Speaks" will now regularly occupy that 6:05 P.M. Wednesday time slot.

OIO Executive Director Iola Hayden expressed her appreciation to WBBZ management for the decision to carry the program. "There is a large Native population in and around Ponca City that will be well served by the information contained in the program," Hayden said.

WBBZ, a pioneer Oklahoma radio station which has been on the air since 1928, is located at 1230 K.H. on the AM dial.

"The Native American Speaks" is also broadcast on Sunday mornings on radio station KOMA in Norman.

## Scholarship Program

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- High School or College Transcript
- Income Tax Forms
- W-2 Forms
- Letter or Bulletin Showing Tuition Costs.

All of the above information must be furnished in order for applications to be considered complete. Completed applications are then presented to a Scholarship Committee for review. Applicants are then notified as to the outcome of their application.

We encourage all enrolled members of the Citizen Band Potawatomi Tribe who are interested in applying for educational assistance through the Scholarship Program to do so.

## OU Press Book Synthesizes Trends in American Indian Art

NORMAN — Current trends in American Indian art are synthesized in a new paperback book published by the University of Oklahoma Press.

"Magic Images: Contemporary Native American Art," by Edwin L. Wade and Rennard Strickland, features the work of 37 internationally recognized Native American artists and uses an entirely new classification of American Indian paintings and sculpture.

Native American art, the authors note, began as a rich, unique language in which intricately designed baskets, ceramics, skins and sculpture replaced words. Magic images of unknown worlds sprang to life in the hands of a capable storyteller.

Today life and power remain, but the art is vastly different from that created as little as 10 or 20 years ago. Today's artists — street-wise and reservation-shy — are no longer content to paint peaceful villages and homey dances.

Sharing the lives and inspirations of America's leading advocates of the evolving Native American heritage, the authors argue that the ancient artistic traditions of a changing people are still in capable hands, still producing the magic images that enrich the lives of all of us.

Of particular interest to the student is the guide to important literature on contemporary American Indian art.

Wade is curator of Native American Art at Philbrook Art Center, TULSA, and the author of two books and many articles on Native American art, aesthetics, myths and beliefs. He received his doctorate in anthropology from the University of Washington and was assistant director and manager of collections at the Peabody Museum of Archaeology and Ethnology at Harvard University before assuming his current post in 1981.

Strickland, a Cherokee and Osage Indian, is John W. Schleppenbach research professor and articles on Indian history and culture, including "Fire and the Spirits: Cherokee Law from Clan to Court" and "Oklahoma Memories," all published by the OU Press.

## OU Museum of Art to Feature Oklahoma Indian Artists

NORMAN — New works in painting, baskets and pottery by 10 Oklahoma Indian women artists were featured at the University of Oklahoma Museum of Art Nov. 2 through Dec. 12.

Artists invited to exhibit include Jean Bayles, WASHITA, a member of the Iowa tribe; Mavis Doering, OKLAHOMA CITY, a Cherokee; Phyllis Fife, STILLWELL, a Creek; Brenda Kennedy Grummer, YUKON, a Potawatomi; Sharon Ahpone Harjo, OKLAHOMA CITY, a Kiowa; and Joan Hill, MUSKOGEE, a Cherokee-Creek.

Also, Ruth Blalock Jones, OKMULGEE, a Shawnee-Delaware; Anna B. Mitchell, VINITA, a Cherokee; Connie Seabourn Ragan, OKLAHOMA CITY, a Cherokee; and Virginia

## IN REMEMBRANCE

By Chris A. Detherage

### THE REPUBLICAN RIVER FIGHT · 1853

The history of the Potawatomi people is a rich and proud one, it belongs to us and should never be forgotten. The long struggle in which our people were involved throughout the nineteenth century makes up a truly heroic and stirring story.

One exciting chapter in this story well worth remembering occurred on the Republican River in Kansas during 1853. In that year a small band of our people fought and soundly defeated a large group of Cheyenne, Arapahoe, Comanches, and Kiowas. Present at the battle were the great warriors Satanna (Kiowa) and Black Kettle (Cheyenne).

In the spring of 1853 a small band of our people had left our Kansas reservation to hunt buffalo along the Republican River. On their way, they met and joined up with a band of Pawnee under the leadership of Sky Chief. The two camps stayed together for some time before finally separating and going off in different directions.

As the Pawnee moved off, they were attacked and surrounded by a large force of Cheyenne, Comanche, Kiowa, and Arapahoes. When the situation grew desperate for the Pawnees, Sky Chief, who was present in our village at the time, asked our people to give aid, saying, "I want you to come and help my people, the enemy are killing them."

An unidentified chief of our people then chose twenty warriors with good rifles and said, "Now, do you men come with me?" The warriors nodded in agreement. The chief then said, "We must go over where they are fighting."

When they reached the battleground, he directed our warriors to get ready to fight, saying to them, "I want half of you to fire and then to fall back and let the others fire. When you shoot, shoot to kill."

Years of warfare against the U.S. soldiers had taught us to adopt their dragoon tactics and our warriors were quite experienced at shooting from horseback. Their horses were trained to stand still when they were shooting and each warrior carried two steels, the ends of which he rested in the ground, crossing the two at the top and resting his rifle in the fork that was formed. This enabled them to shoot with great accuracy and our warriors had a great reputation among whites and Indians as being great marksmen.

When the Cheyenne and their allies saw our warriors approaching, they charged; but instead of retreating, ten of our warriors stopped their horses and fired, each shot found its mark. And when the first ten men fell back, the other ten came forward and fired.

By firing in relays, our warriors' tactics soon began to take a heavy toll among enemy warriors. It wasn't but a short time later that the Cheyenne were running away, leaving behind about fifty dead and suffering a hundred wounded. Later, our victorious warriors returned back to camp with 170 Cheyenne horses.

## OU Features Artist

Continued

Stroud, a graduate of MUSKEG High School now residing in ALSTON Cherokee. The work of Lou Ann Smokey, one of Oklahoma's earliest Indian women artists is also included.

The show was co-sponsored by the Museum of Art and the American Indian Student Association and is free to the public. Museum hours are 10 a.m. to 4 p.m. Tuesdays through Fridays, 10 a.m. to 1 p.m. Saturdays and 1 to 4 p.m. Sundays.

"This is an important exhibit which will acquaint the viewer with American Indian heritage and the women who are continuing to define contemporary American Indian art," says Scott, assistant curator of the museum. "Many of these women have exhibited their work nationwide."

Signed posters featuring Bayles' painting "Persimmon Time" will be available at the sales desk.

Doering is a basketweaver who initially learned from her mother and now demonstrates, teaches and exhibits nationwide; Five graduated from OU with a bachelor of fine arts in painting and works primarily in painting and graphics; Grummett is a painter and draftsman who often uses a traditional impressionistic technique to portray Indian and western subject matter.

Harjo works in a traditional style, often depicts mystical and historical themes derived from Kiowa legends and events; Mitchell is a poster who works in traditional mode and lectures and demonstrates pottery making around the state; and Ragan is a printmaker who received her bachelor of fine arts degree from OU and has sold nationwide.

Stroud, who received her undergraduate education at Bacone College and now practices traditional Indian painting, often emphasizes color and symbolism.

A reception and view for Museum of Art Association members was scheduled for 7 to 9 p.m. Saturday, Nov. 11.

Also on display through Dec. 12 is an exhibit entitled "Artistis Quilts," featuring 17 quilts of "impeccable craftsmanship and engaging design" by well-known California artists, it is said.

The OU Museum of Art is located in the west wing of the Fred Jones Jr. Memorial Art Center, 410 W. Brooks.

## Self Image Manual Developed at BYU

An illustrated manual designed to help Indian youth improve their image is now being used in workshops conducted by American Indian Service at Brigham Young University.

The manual was written and developed by Howard Rainer, a Taos Pueblo Indian who has been assistant director of AIS for the past 10 years.

Rainer, who spent the past year writing and developing the manual, became a nationally recognized leadership trainer, traveling extensively across the United States and Canada to conduct on-site training seminars in Indian communities, organizations, tribal councils.

The manual, which has spent

Continued on Page 5

## Self Image Manual

Continued from Page 4

seminar participants to write down goals and notes, uses an eagle as a symbol of what kind of people Indians should be. The eagle has courage, power, respect from other birds, and vision to see ahead.

The manual also includes principles of winning the race of life, goal-setting, developing friends, and becoming a "super" Indian with a positive self-image and a positive direction.

"Developing responsible leaders for Indian communities is crucial for the survival of the Indian people," Rainer said. "We are entering a period when it is necessary to have young people who are assertive, talented and mentally alert, and have something positive to offer their communities if Indians are to have a fighting chance in the future."

"We cannot dream that Indian leaders will rise to the occasion; we have to start training them to take responsibility, to learn how to act and think highly of themselves," he added.

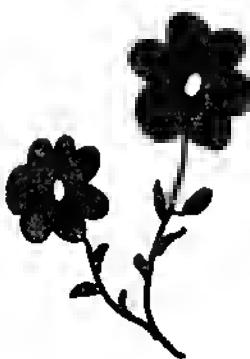
During a decade of presenting workshops, Rainer has come to believe that Indians generally lack positive experiences and small successes. "Many Indian youth have never acquired enough positive reinforcement and encouragement to sustain and motivate them to believe in themselves," he observed.

He said he wants young people to have a chance to make decisions dealing with their own destiny. He points out in the manual that the friends one has play a great role in determining how far a person will go in life. "All of us seek comfort in someone, whether it is from a negative or positive influence," he said.

The manual was recently endorsed by Peter McDonald, chairman of the Navajo tribe. After discussing the need for the manual with Rainer last year and reading a printed copy, McDonald said he was impressed.

"Indians tend to use their Native Americanness as an excuse not to make it in the outside world," McDonald said. "This booklet illustrates our uniqueness as a reason to achieve rather than an excuse not to achieve. Successes in life depend upon a person's potential, and we should all be mindful of our expectations and limitations."

The greatest, most lasting and rewarding help comes from within; it is even more valuable than that received from parents and friends, he noted.



# Tracing Indian Family Histories:

In response to requests received from many Indian people across Oklahoma, the American Indian Institute at the University of Oklahoma developed a workshop designed to provide expert help and guidance to people interested in tracing their family trees back to their ancestors. This workshop was both for amateurs who want to get started as well as for individuals who have already done some work in this area.

Dr. Duane K. Hale, a new associate of the American Indian Institute, planned this workshop to enable participants (1) to gain skills making it possible for them to effectively carry out Indian genealogical research. The workshop's format provided a forum where participants could ask many questions and discuss important issues related to doing family histories.

Dr. Hale began the workshop by giving an historical overview of the situation of Indian families over the past 200 years. He also brought to the attention of participants information which indicates the great need for writing Indian family histories and tribal histories. His remarks calculated to provide an overall context for the "how to" focus of the workshop and demonstrated how historical events affect Indian genealogical work being done in the 1980's.

An outstanding repository for books, manuscripts, oral histories, and photo archives related to the American Indian and the American West, the University of Oklahoma's Western History Collections attract historians, genealogists, and amateur researchers from all over the world.

Their books, other written materials, and microfilm files contain information on numerous Indian tribes including: Kaw, Cherokee, Creek, Cheyenne and Arapaho, Pawnee, Ponca, Kiowa, Comanche, Apache, Potawatomi, Quapaw, Sac and Fox, Seminole, Seneca,

Shawnee, Eastern, Cherokee, Shoshoni, and Osage. Also preserved are the Final Rolls of the Five Civilized Tribes compiled in 1907 and 1914.

The Western History Collections' research librarians stand ready to help visitors learn how to use this facility and to find the information they are looking for.

Participants discovered where Indian records are located both in Oklahoma and beyond and how to gain access to these records and how to use them.

Seven outstanding individuals joined Dr. Hale to make presentations to the group and encouraged people to ask questions and discuss problems they have run into. These special consultants and their presentation topics were as follows:

"WRITING THE FAMILY HISTORY OF MY FATHER," Grace Thorpe, Sac and Fox Tribe, Talhequah, Oklahoma  
"SPECIAL PROBLEMS IN DOING INDIAN FAMILY GENEALOGY," Sharon Ashton, Indian Genealogist, Norman, Oklahoma

"IDENTIFYING TRIBAL MEMBERS FOR LEGAL CLAIMS," Dr. John Moore, Department of Anthropology, University of Oklahoma

"SEARCHING CHEROKEE RECORDS," Jack D. Baker, Cherokee Genealogist, Oklahoma City, OK

"PROBLEMS IN OSAGE FAMILY RECONSTRUCTION," Dan Swan, Oklahoma Historical Society, Oklahoma City, Oklahoma

"CONSTRUCTING THE MODOC TRIBAL ROLL: AN EXERCISE IN INDIAN GENEALOGY," Patricia Trolinger, Modoc Tribal Historian, Miami, Oklahoma

"COMPARATIVE APPROACHES TO RESEARCHING CADDO AND CHEROKEE FAMILY HISTORIES," Dr. Howard Meridith, Executive Director Cookson Institute, Oklahoma City, Oklahoma

## Tribes Contract Health Care Services

(Continued from Page 3)

abete, Well Child, Prenatal, WIC, Partum, OB-GYN, High Risk CI and Internal Medicine clinics.

Alcohol Educator, David Sporn, will establish a community-oriented education program on alcohol abuse. Emphasis of this program with early detection, prevention and intervention of alcohol and substance abuse. The alcohol educator will provide this service in coordination with Tribal health programs, Indian Health Service clinics and community ser-

Family Nurse Practitioner, Marydrey and Community Health Nurse Linda Schwake, R.N. and L. McDonald, R.N., will direct their activities toward disease prevention, health promotion, early detection of disease, habilitation and home health care.

Weekly clinics in McLoud, Sallisaw and Perkins will provide blood pressure and diabetic check ups, child immunizations and other important planned programs that will be available closer to home, therefore, providing for improved health standards in the community.

At the present time a position for Community Health Nurse remains open.

the recommendation of his or her chairman or councilman, but all members as well as persons of descent who are not enrolled will receive equal consideration without the endorsement of tribal governments.

Men and women who receive McNickle Fellowships need have formal academic training, but they are expected to work extensively in research materials with minimal assistance. Members neither direct research nor publish the end products of their projects. Rather, they provide space, assure opportunity for fellowship, use the Library's massive collection and supply limited guidance on research.

Women who receive Allen Fellowships must have undergraduate degrees and demonstrate the capability to accomplish scholarly research as well as complete the requirements for advanced degrees.

Persons interested, please write to Kristine Jones, The Newberry Library Center for the History of the American Indian, 60 West Walton Street, Chicago, Illinois 60610. 943-9090, ext 267. Kindly supply brief description of your research or professional goals. From this, staff members will be able to suggest which of two fellowships will best meet your specific needs and provide some guidance for the completion of formal applications.

## Fellowships Available for Men And Women of Indian Heritage

The Newberry Library Center for the History of the American Indian offers D'Arcy McNickle Memorial Fellowships and Frances C. Allen Fellowships for Indian people only. A man or woman who receives a McNickle award is supported by the stipend of \$300 a week, for a period of one to four weeks, plus transportation costs of a single round trip between the place of residence and the Newberry Library. A woman who earns an Allen award is eligible for support for work in a graduate or professional academic program at any stage beyond the undergraduate degree. Allen Fellows are expected to spend a significant part of their fellowship term in residence at the Center. Applications for both fellowships are reviewed only on February 1 and August 1. Since 1973, this Center has sponsored fellowships for Native Americans who

have wished to conduct research in tribal history or Indian culture. Since that time, approximately seventy people have come to The Newberry Library to use its collections, which contain some 130,000 books, articles, and manuscripts on Indian history and American frontier history. The Library houses no artifacts and few graphic art works, but it preserves many historic photographs in books and articles that tribal historians have found very useful in their research.

Together, these two types of fellowships answer the needs of people from various walks of life: tribal historians, librarians, archivists, interested adults with only short periods of time to give research, and persons who wish to accomplish advanced study in humanities, social sciences or other disciplines. An enrolled applicant may wish to seek

# POTAWATOMI POET

The following poetry was written by tribal member Tony "Conchise" Castaneda. These poems and others, by Mr. Castaneda can be purchased with framing. For further information write to:

RC FLIPPIN ENTERPRISES  
1651 Westmoreland Blvd.  
Los Angeles, CA 90006

## HALLOWEEN EVE

Halloween Time — A Time of Cheer

Too Bad It Comes — Just Once a Year

How About Two Times — Instead Of One

We'll Sure Have A Good Time — And So Much Fun

Pumpkins And Witches — And Goblins Too

Some Little Ghosts — That Holler Boo

Spider-Man, Superman — The Flash And More

All The Little Wonder Women — That Come To The Door

Prince's And Princesses — Hulks And Such

Will Say Trick Or Treat — They Don't Ask For Much

Let's Give Them A treat — And A Friendly Smile

Cause Some Of These Little Ones — Have Walked A Mile

Now Let's Wait For Next Year — And Think Of It All  
Cause Hallows Eve Comes — Just Once In The Fall

Let's Give Them All Goodies — And Cause Them No Pain  
Cause People Who Hurt Them — I Consider Insane

Ratons And Poisons — And Dope Is Not Right  
To Give Little Children — For Their Life Let's All Fight

**THANKSGIVING DINNER**  
Thanksgiving Dinner — Oh My What A Treat

It Comes Every Fall — And It Can't Be Beat

We'll Sit At Our Table — Bow Our Heads In Prayer

Just Look At The Good Things — We Have Sitting There

Let's Thank The Good Lord — For All That We Share

With Families And Friends — And No Time For Despair

It Is Time To Be Thankful — For What God Has Done

For All That We Have — Plus Time To Have Fun

But What Of The Hungry — The Sick And The Sad

How Grateful They'd Be — Just To Have What We've Had

Should We Just Sit Back — Complain Of Our Strife

When There's So Many Others — Who Must Fight For Their Life  
So Much Hunger And Pain — And Sickness And Death

So Many Children — Who Will Take Their Last Breath

In America We Sit — Both You And Me Count All Our Blessings — In The Land Of The Free

Be Ever So Thankful — For The Seed God Has Planted

And Think Of This Good Life — We All Take For Granted

# How Ni Kan SUBSCRIPTIONS DUE

Yes, it's getting to be that time of the year. Those of you who have not subscribed for the 1983 issues, it's still \$1.00 per year. We will be looking for your new How Ni Kan subscription between now and February.

The How Ni Kan is still issued quarterly. (Sometimes we run late.)

We receive calls from time to time that you have not received your paper. Here are a few reasons why your issue did not reach you.

(1) The third class mailing didn't carry it through.

(2) You moved and forgot to send a change of address in care of the How Ni Kan.

(3) We are in error.

If you miss an issue please write and let us know. We will be glad to furnish you with an issue and mail it to you first class.

## Senior Citizens Place First

The Potawatomi Senior Citizens attended the Senior Citizen Classic Games held at Woodland Park on May 5, 1982. Senior Citizens within a 30 mile radius competed in the events.

The Potawatomi Senior Citizens Group placed first in the majority of events. First place ribbons were received for the Two Mile Run-Jog-Walk, Quarter Mile Relay, Horseshoe Throwing, Ballroom Dancing, Basketball Free Throw and Spin Casting.

The Senior Citizen Group attended the Anadarko Area Indian Council on aging on May 20, in Oklahoma City. The group provided entertainment with singing, band recital and The Lord's Prayer, in sign language.

## CHRISTMAS

Christmas Time .....Dear Oh Dear Yes That Time .....Of Year Is Here

Christmas Trees.....Christmas Toys Christmas Girls And Christmas Boys

Christmas Cakes.....Christmas Pies Christmas Laughter

Those Happy Eyes

Christmas Decorations Green, Gold and Red

Christmas Morning Jumping Out Of Bed

Fold Our Hands.....Kneel And Pray

Thank You Oh Lord

Is What We'll Say

Whalever You Do Take Time Out Today From The Problems Of Life

That Stand In The Way

Take Time To Look At The Beautiful Sky

And The Cloud Pictures That Go Drifting By

Enjoy A Bird Singing A Walk In The Sun

There's Much To Be Seen And More To Be Done

If You Spend Time With Beauty Peace And Content

It's Never Time Wasted But Rather Well Spent

## HISTORICAL

By Anne Nelson Rudolph

This is a story about a little girl who was ashamed of her Indian ancestry.

At her mother's knee she heard glowing tales of her great, great, great grandfather, Solomon Juneau, founder of Milwaukee, Wisconsin, and it's first mayor, and that Juneau, Alaska, was named for his nephew. She thought it was wonderful to have such illustrious forefathers, but she never mentioned that Solomon's wife, Josette, was a half-breed Indian woman, a descendant of Chief Standing Earth. Since the movies portrayed the Indians as savages who even scalped the white man, she could not accept her relationship to them.

The little girl learned further that Solomon's eldest son, Narcisse, by government decree, led a band of Indians, now known as the Citizen Potawatomi Band of Oklahoma, from Wisconsin to Oklahoma in 1869. Later he moved from Kansas and settled on a farm west of Topeka.

His son, Charley Juneau, married Mary Frances Kinnette, a spunky Scotch-Irish lass and self-styled Indiana Hoosier and hardshell Baptist. Charley was an excellent fiddler and played for the local dances. Mary claimed she "worked all day and danced all night," which activity left her so thin her friends said she had consumption. "I attended all their funerals" she used to reminisce. Her favorite story was the one about shortening Grandpa's trousers; she accidentally cut off the same pant leg twice!

Charley's daughter, Grandma Josie Schwartz, might have been rich if she had not sold her government allotted land in Oklahoma as her Aunt Joseene Mitchell found oil wells on hers. Her eldest daughter, Mary Magdalene Nelson, helped Grandma rear fourteen children, as well as six of her own. She baked so much bread that she jokingly said to put a loaf on her grave. Mother's specialty was an Indian recipe for fried dough, sprinkled with sugar, which the children loved to eat.

When Charley died, great grandmother married a jovial old Bavarian, Gus Zimmerman, who loved to play the guitar and sing. When they moved next door, the little girl wrote letters to her daughter Stella who had married Essington Baird, while his sister Anna married a promising young lawyer, Charles Curtis, later vice president of the United States. He was the first person of Indian descent to be honored by his countrymen with such a high office. When the "Veep" attended an Old Settlers' picnic, the little girl got the thrill of her life to shake his hand.

Great grandmother occasionally had an overnight visitor, Angeline Vieux Watkins, who wore all black clothes and looked like a nun. Although she smoked a pipe she lived to the ripe old age of 105. She lived on her allotment land near Menoken, Kansas, and she would walk five miles to the depot and ride into Topeka to attend Sunday mass. She was truly an unforgettable character.

When the little girl grew up she typed for her relatives who were trying to get on the Indian rolls, and a whole new world opened up to her. She found research in genealogy was fun and each

## TRIBAL HEALTH AIDS PROGRAMS

Tribal members from all parts of the United States are finding the Tribe Health Aids program to be a good source of assistance with their Health Aid purchases.

The program is now serving more applicants than ever.

We receive many phone calls with questions about the program. Below are questions most frequently asked with the answer provided.

1. Q: How much will the program pay on my eyeglasses (denture hearing aid, prosthetic device)

A: The program may assist you up to 75% of the cost of the device, up to exceed \$750 per year. The amount does not include the cost of an examination. The tribal member is responsible for paying 25% of the cost of the device plus any other cost that may be incurred in obtaining the device.

2. Q: Are my spouse and dependents children who are not enrolled eligible to apply for assistance through this program?

A: Only enrolled members are eligible to apply.

3. Q: Will the program aid me in covering the cost of fillings, crowns, dental braces, etc.?

A: The program does not assist with payment of restorative dental work. You may be assisted for a purchase toward full or partial removable dentures, or, the replacement of one or more teeth.

The Health Aids program is for all enrolled Members, regardless of place of residency.

The Health Aids Committee meets once every two months. Applications are reviewed and either approved or denied. The applicant is then notified as to the status of the application.

(Continued on Page 7)

fresh discovery was fascinating. It also changed her attitude toward the Indians as she realized that her ancestors were hard-working, God-fearing and well-educated people who spoke several languages. For instance, Solomon's wife was given an award by the pope for her work among the poor. Her brothers, Louis, Paul and James Vieux, are buried in an historical Indian cemetery at Bellevue, Kansas. Their epitaphs praise them for being well-respected and valued members of the community.

As she grew into womanhood the little girl who had been so ashamed of her Indian blood now defended it. Before her marriage she was asked by a friend not to divulge her Indian ancestry. This angered her and she remembers to this day her exact reply; "The Indians are the true Americans; they met you (immigrants) coming over on the boat."

I am that little girl. After more than sixty years I have had a complete change of attitude. Instead of being ashamed I am now very proud of my Indian heritage and the profound influence it has had on my life; proud to live in the great state of Kansas, named for the Kanza tribe and even prouder to live in the United States of America where the original inhabitants were the Indians.

## TRIBAL ROLLS

Although a per capita payment is not expected extremely soon you can help us folks in Tribal Rolls to keep the rolls current. When time for payment arrives the rolls need to be current - result distribution operations will run smoothly. Here is how you can help:

- (1) Report a change of address. Address Changes cannot be accepted over the telephone. All address changes must be requested in writing by the individual tribal member.
- (2) Report a Change of Name: Name changes also require a written request by the individual and should be accompanied with documentation such as a copy of a marriage certificate or other legal documentation.
- (3) Report of Death: (Upon the death of a Tribal member) the family should report the loss to tribal rolls. A copy of the Death Certificate and/or an obituary clipping which states the date of death is needed.
- (4) Changes in Status: This is in regard to individuals who are minors or persons 18 years of age or older requiring guardianship, legal documentation will be required to make appropriate roll changes.

When requesting a change you should inform us of your tribal identification number (if known), your date of birth and any previous or maiden name you may have had.

When tribal rolls are kept current literature and notices from the tribe and the Bureau will most likely reach you.

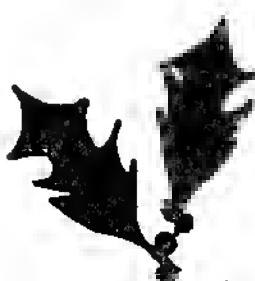
Please note, the How Ni Kan and Tribal Rolls are separate programs. If you need to make a change we ask that you do so on separate sheets of paper. One may be addressed to the How Ni Kan and one addressed to Tribal Rolls. Change requests are to be addressed to:

Citizen Band Potawatomi  
Tribal Rolls  
Route 5, Box 151  
Shawnee, OK 74801

## Per Cap

The status of the tribe's distribution plan remains in the hands of those in Washington.

In May we spoke with Chizu Toda who is drafting legislation on the plan. She stated at that time that a payment could not be expected in 1982 and that possibly in 1983 the final steps may be reached.



## III the Beginning . . .

The following is an excerpt from "The People of the Fire."

The Delaware, or Lenape, are called by many of the Indian people, the "Grandfather tribe" — perhaps with good cause.

An eccentric naturalist, Constantine Rafinesque, in 1833, translated a series of Lenape songs supported by a group of mnemonic pictographs or glyphs drawn on a series of sticks. These songs seem to trace the wanderings of the Lenape from a homeland in Asia. These artifacts have been lost to the scientific community, but it has been reported that at least one of the sticks is in the hands of an Indiana Potawatomi. Intense scientific examination of this enigmatic document has not resulted in verification of the authenticity of this record, but neither has it been discounted. It may well be that the Walam Olum, or Red Score, is the fragmentary history of the record keepers of the native peoples of America — a record stretching back in time for more than 16,000 years.

### THE AGE OF ICE

The advent of humans to the North American continent has been the subject of great dispute for many years. However, the technological advances in recent decades in methods of dating materials, analyzing archeological data, analyzing blood proteins, linguistic development, etc., have removed many of the doubts and conflicting theories and led to a clearer picture of the events of the past.

It appears that humans, spreading from their common source in Africa, reached the North American continent about 30,000 years ago. Their migrations were largely controlled by the fluctuations of a great continental glacier which had formed some 1,000,000 years ago. The immense ice cap (the ice of Greenland represents the last remnant of that glacier) locked up so much of the earth's water that the ocean's surface was markedly lowered and the Bering Straits were above water, and free of ice. The progress of these first inhabitants into the interior of North America was blocked by glacial ice until about 16,000 years ago, when the melting ice opened a corridor between what is now Alaska and the plains of western Canada and the United States.

### THE HUNTERS —

16,000 to 10,000 years ago

The first men in America left but a fragmentary record of their lives and wanderings. What we know of them we know by inference from the tools they left behind, and from evidence which gives a clear picture of the climate and conditions under which they lived. They were few in number; they probably travelled in small family groups — and they were hunters. They had no villages, but followed the migrating herds of large animals such as caribou and mastodon. Their hunting skills may have contributed to the extinction of the latter. By about 15,000 years ago, when the glacier had melted away from the basins of the Great Lakes, small bands of roving hunters reached what was to become the homeland of the Potawatomi.

### A TIME OF CHANGE — 10,000 to 8,000 years ago

The homeland of the People of the Fire was not always a land of lakes and green forests. Only a few thousand years ago, the bare hills and outwash plains left behind by the glaciers were invaded by mosses and shrubs to create a tundra-like environment, similar to that of Northern Alaska today. Caribou and musk oxen roamed the rolling, treeless hills. Whales and walrus swam in the Great Lakes. Men lived on the beach ridges. But changes were taking place; within a few hundred years, as the ice continued to melt northward, the landscape changed to that of a spruce forest; the mastodon became extinct; the caribou and musk oxen followed the retreating ice northward, but the people stayed in the land of the Great Lakes and adapted to their changing environment. They were still hunters, still lived in small family groups, but they hunted new animals in new forests. Their tools were limited to those used for hunting and for preparing hides. Their world was changing and they were about to begin a period marked by innovations in their tools, their foods, and their way of life.

### A TIME OF CREATIVITY — 8,000 to 5,000 years ago

The continuing change in the climate of the Great Lakes area, and the change of the forest cover from conifers to broad-leaved trees, brought new food sources which the people soon learned to exploit. New foods required new tools. The campsites of these hunters now reveal tools for processing wood and plant foods; axes, pestles and grinding stones appear. With new food sources, there was less need to roam the forests searching for food in order to survive.

### THE TRADERS —

5,000 to 3,000 years ago

By 5,000 years ago, what had been a remarkably homogenous culture, over a vast area surrounding the Great Lakes and stretching to the Atlantic Ocean, began to show differences as groups adapted to varied environments within the area. Those Native Americans living in the northern Great Lakes area continued to hunt and began to rely on fishing for sustenance. Those in the south became adept at gathering wild plants for food.

This period in the history of the people of the land is marked by artifacts which suggest the beginning of an attention to ceremonialism, particularly in the burial of the dead. There is little doubt that by this time, a system of religion had developed, with a belief in an afterlife. Perhaps prompted by a need for new unique materials to be used in ceremonies, and for articles of personal adornment, a vast network of trade began to develop which stretched from northern Michigan to the Gulf Coast. Copper and marine shells were eagerly sought.

(to be continued)

## CB POTAWATOMI Committees & Members List

### Business Committee

Billy J. Burch, Chairman  
Mel Maritt, Vice Chairman  
Thelma Wano Bateman, Secretary  
Treasurer  
Mary Lynn Hillemeyer, Councilwoman  
Robert A. Lewis, Councilman

### Grievance Committee

David Cryer, Norman, Ok., chairman  
Grace Burns and Bill Madole continue to serve on this committee.

### Historical Society

Harold McCrerry, President  
Peggy McCrerry, Secretary  
Bud Maritt, Treasurer

### Council on Aging

Grace Burns, Chairwoman  
Johnny Jones, Vice-Chairman  
Betty Moekl, Secretary  
Iness Pecore, Treasurer

### Potawatomi All Nations

P.W. Association  
Dwayne Hughes, Chairman  
Johnny Jones, Vice-Chairman  
Jan Carlton, Secretary  
Billy Pelier, Parliamentarian

### Scholarship Committee

Mary Lynn Hillemeyer, Chairwoman  
Rebecca Cryer, Committee Member  
Gary Bourbonnais, Committee Member  
Tom Gray, Committee Member  
John Schoemann, Committee Member

### Health Aids Committee

Bill Burch, Chairman  
Jacque Farley, Committee Member  
Sheila Hall, Committee Member

## Tribal Health

(Continued from Page 6)

Upon approval a check will be issued. The check will be made payable to both the applicant and attending physician, mailed to the applicant.

Repairs to the devices covered under the program are allowable.

If you have questions or would like to apply write to:

Citizen Band Potawatomi  
Health Aids Foundation  
Route 5, Box 151  
Shawnee, OK 74801

## Celebrate With Care

"Keep The Life Of the Party Alive  
After The Party"

It's that time of the year again — celebrations will be at an all time high. Here is a review of some facts from previous newsletters and some new information which is crucial, particularly at this time of year.

- \* We drink for a variety of reasons (to be sociable, to have a good time, to unwind, because it is expected, because we enjoy the taste, to deal with depression which may be more acute during the holiday season.) Furthermore, some of us take a variety of prescription drugs (tranquilizers, barbiturates, stimulants, etc.), or street drugs (such as marijuana, etc.) All of the above impair driving and taken in combination they can be deadly! Here,  $\frac{1}{2}$  and  $\frac{1}{2}$  does not equal 1 but many times more.
- \* Over 50% of fatal traffic accidents are alcohol related. This percentage does not include fatal traffic accidents which are related to other drugs of abuse. People involved in these accidents are not just alcoholics, problem drinkers, or "druggies"; it may be someone who has just attended a party and *had too much just once a year. It may be someone who has had no alcohol or other drugs!*
- \* Statistics suggest that 1 out of 2 of us will be involved in an alcohol-related traffic accident at least once in our lifetime even if we do not drink. This does not include accidents related to other drugs.

**IF YOU USE THE HIGHWAY,  
ALCOHOL AND DRUG ABUSE  
IS YOUR PROBLEM, EVEN IF  
YOU YOURSELF DO NOT  
DRINK OR USE OTHER DRUGS.**

- \* Some of us don't believe that 3.2% beer is an alcohol beverage. After all, it is not only sold in food stores, on Sundays, in convenience stores, but even in gas stations. Think again! A 12 oz. can of 3.2% beer contains .384 oz. of ethanol which is the chemical in all alcoholic beverages which causes intoxication. This compares to .43 oz. of ethanol in one oz. of 86 proof liquor (a standard highball).

We offer these suggestions to help you minimize the risks associated with driving and alcohol/drug use:

### AS A HOST/HOSTESS

- \* Plan your party with a theme and provide activities other than drinking to entertain your guests.
- \* Serve foods to decrease the rate of alcohol absorption (high protein foods are best).
- \* Allow guests to drink slowly.
- \* Purchase alcohol as you would party foods, thinking of the number of servings required, based on the number of guests. 3 drinks in a two hour period can make your 160 pound guest an impaired driver.
- \* Close the bar at least an hour before the party ends to allow some time between drinking and driving. (It takes about an hour for a normal liver to process one drink.)
- \* If your guests drink too much, offer

- allow them to sleep over.
- \* PROVIDE PLENTY OF NON-ALCOHOLIC BEVERAGES

### GENERAL TIPS

- \* Impaired driving is NOT A PRIVATE MATTER, stopping it is everyone's responsibility. Respect the rights of others who choose not to drink.
- \* Talk together about the problem of drinking (or using other drugs) and driving and make some decisions about how to handle the issue in your family. We suggest a contract whereby teens can call home for a ride, no questions asked - with the understanding that they will call when they should not drive or are with someone who should not drive.
- \* Allow plenty of time between drinking and driving.
- \* Always fasten your seat belt and have others fasten theirs.
- \* Use the "Buddy System" - that is - one person agrees to take the responsibility for protecting the lives of other friends by staying sober.
- \* Don't be afraid to speak up, offer to drive, or get out of the car if you feel your life is in danger.
- \* Watch out for combinations of alcohol and other drugs. Among most common combinations which interact and thereby increase danger are alcohol with tranquilizers or barbiturates and alcohol (that includes beer) and marijuana. This last combination can delay the peak effects of alcohol - one can leave a party not feeling intoxicated and become a menace later, on the highway.
- \* Improve and maintain 'defensive driving' skills.

HAVE A HAPPY  
AND SAFE HOLIDAY!

### 1ST CHAPTER OF M.A.D.D.

**MOTHERS AGAINST DRUNK DRIVERS (M.A.D.D.)** is a national organization whose goal is to reduce the number of deaths and injuries caused by drunk drivers and to offer support and services to the victims of drunk drivers.

To achieve these goals M.A.D.D. chapters conduct three types of programs: community awareness and education, monitoring local courts to determine how the laws are being enforced, and providing positive involvement in reform efforts for victims.

Members include all types of people: young, old, male, female, victims, mothers, fathers, brothers, sisters - all concerned citizens.

The first Oklahoma chapter of M.A.D.D. is in the process of formation. If you would like to become a member or obtain more information about this organization contact: Carolyn Goff, M.A.D.D., P.O. Box 14268, Oklahoma City, OK 73113, 405/751-6276.

"Why M.A.D.D.? The drunk driver, who is responsible for thousands of deaths each year, repeatedly receives little more than a slap on the wrist!"

**DEATH CAUSED BY DRUNK DRIVERS IS THE ONLY SOCIALLY ACCEPTABLE FORM OF HOMICIDE!**

## READING LIST POTAWATOMI

**NATURAL RESOURCE, AGRICULTURAL AND ECONOMIC SURVEY OF CERTAIN LANDS CEDED BY THE PRAIRIE BAND OF POTAWATOMI TRIBE OF INDIANS** \* New York, Clearwater Publishing Co., 1973. Author: John L. Coulter.

**THE HISTORY OF THE POTAWATOMIES BEFORE 1722**, Ethnohistory, vol. 5, 1958, pp. 305-360, V.B. Deale. **LAST TREK OF THE INDIANS**, Chicago, University of Chicago Press, 1946. Grant Foreman.

**HANDBOOK OF AMERICAN INDIANS NORTH OF MEXICO**, Westport, Conn., Greenwood Press, 1970 reprint of 1907 ed. Frederick W. Hodge.

**INDIANS OF ILLINOIS AND NORTHWESTERN INDIANA**, \* (Anthropological Report on the Chippewa, Ottawa and Potawatomi Indians in Southwest Michigan by Erminie Wheeler-Voegelin, bound with Report on the Kickapoo, Illinois and Potawatomi Indians by David B. Stout,) New York, Garland Publishing Co., Inc. 1973. David Agee Horr, ed.

**INDIANS NORTH EASTERN ILLINOIS**, \* (Anthropological Report on the Chippewas, Ottawa and Illinois by David A. Baerreis, et al. bound with The Identity of the Mascoutens, by David A. Baerreis, et al.) New York, Garland Publishing Co. 1973, David Agee Horr, ed.

**INDIANS OF WESTERN ILLINOIS AND SOUTHERN WISCONSIN**, \* (Anthropological Report on the Chippewas, Ottawas and Potawatomi residing on the Illinois and Milwaukee Rivers and on the Southwestern parts of Lake Michigan by Erminie Wheeler-

Voegelin, bound with Report on the Chippewa, Ottawa and Potawatomi Indians of Southwest Wisconsin and Northeast Illinois by J.A. Jones.) New York, Garland Publishing Co., 1973. David Agee Horr, ed.

**ANTHROPOLOGICAL REPORT ON THE INDIAN OCCUPANCY OF ROYCE AREA 187, CEDED BY THE UNITED NATION OF CHIPPEWA, OTTAWA AND POTAWATOMI INDIANS UNDER THE TREATY OF SEPTEMBER 26, 1833**, \* New York, Clearwater Publishing Co. 1973. J.A. Jones.

**THE INDIANS OF THE WESTERN GREAT LAKES**, \* Ann Arbor, University of Michigan Press, 1965, W.M. Kinzie.

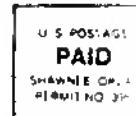
**ANTHROPOLOGICAL REPORTS ON THE KICKAPOO, ILLINOIS AND POTAWATOMI INDIANS**, \* New York, Clearwater Publishing Co., 1973. David B. Stout.

**TIE GREENVILLE TREATY, 1795**, New York, Clearwater Publishing Co. 1973. Helen H. Tanner.

**THE LOCATION OF INDIAN TRIBES IN SOUTH EASTERN MICHIGAN AND NORTHEAST OHIO: A History**, \* New York, Clearwater Publishing Co., 1973. Helen H. Tanner.

**ETHNOHISTORICAL REPORT OF INDIAN USE OCCUPANCY OF ROYCE AREA II, OHIO & INDIANA**, \* New York, Clearwater Publishing Co., 1973. Erminie Wheeler-Voegelin, bound with **A GUIDE TO THE INDIAN TRIBES OF OKLAHOMA**. Norman, University of Oklahoma Press, 1951. Muriel Wright.

Copies can be obtained from the large libraries or borrowed through interlibrary loan.



### Citizen Band of Potawatomi Indians of Oklahoma

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